THE WESTERN LUMINARY.

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THOMAS T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

For the Western Luminary.

MILLENNIUM.—NO. II.

In our first No. we noticed some of the promises and figures used in the sacred scriptures shewing that there would be such a time as is commonly called a Millennium. What that state of blessedness for the church will be, we do not pretend to say; only that it will be such a time as has not been in this sublunary world since Adam and Eve were driven from Paradise. There have been a number of calculations made as to the time when this millennium will commence; but it would, perhaps, be too tedious to notice them here. Suffice it to say, that they vary from fourteen to seventy years.—The nearest makes it to commence in A. D. 1844, and the farthest in A. D. 1900. The calculation that is nearest a medium brings it to commence in A. D. 1866, and we are rather of opinion that this is nearest correct. But it is not spoken of, as to the time it should commence, with so much clearness as not to admit of variation in the calculations. For if it had, the wicked might have understood. This the prophet tells us was not the design of Him who has promised it: for he says that "many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand." But again we are told "that we would do well, that we take heed to prophecy as a light shining in a dark place."

Any of the calculations are near enough to answer our present design. But as we are inclined to think the one that brings us within 36 years of the commencement of this glorious period, the most probable, we shall for the present adopt it. At the first view of this, it would appear too near, considering things in their ordinary course. But as this will be no ordinary event, we may expect the circumstances that shall introduce it, will not be ordinary.

When we look around us in the world, and see the church still moving through the wilderness, apparently at a very great distance from the promised inheritance: many of her members living, as though they would say, they preferred the flesh pots of Egypt, the leeks and the onions to the promised inheritance in the land that floweth with milk and honey—many of them who appear to have forgotten the "rock from whence they were hewed and the hole of the pit from whence they were digged"—large numbers of them "seeking their own and not the things which are Jesus Christ's"—we are ready to ask, can she make the march that lies before her through the wilderness in so short a time? Again when we look and see the enemies she has to conquer before she can get possession of the land—When we see more than six hundred millions of the inhabitants of our world shrouded in the darkness of heathenism and superstition, that are still opposing the march of the church—When we look at the wonderful destitution of officers that are qualified, and ready to lead on the armies of the Saints to victory and glory—When we see so many of those who now are stationed as her leaders, willing to compromise with her enemies on terms, which her leader and Captain General never directed—When we see her enemies have spies placed all around her, and many of them in her very ranks professing to march under the blood-stained banner of the cross—When we see so many of her soldiers, who appear willing, almost, to surrender themselves and betray the cause in which they have engaged into the hands of their enemies, rather than be obedient to the orders of their general—We are almost ready to say she cannot attain this glorious end in so short a time.

But when we look again and see what she has done in a very few years back, our wonder somewhat vanishes.—When we look back and see but a few years since, that the church had no regular means in use to send the gospel to heathen lands—no means of supplying to any extent the destitute in her territory—no means of placing the Book of God in the hands of but a very few, and those in her own neighborhood and speaking the same language she used—no way of teaching those to read this holy book who were then unable to read—no means of teaching the young that were growing up about her the precepts and doctrines of the Bible.—And then when we look, and see her now sending the glad tidings of salvation to those that sat under the darkness of idolatry—sending the messengers of salvation to the destitute around her—sending the Bible, to every family in her own neighbourhood—publishing the scriptures in almost every language spoken on the earth—teaching those to read who are unable—collecting all the children in her reach on the Sabbath and teaching them to understand the gospel of the Saviour—We say she has advanced rapidly, and we believe she is fast preparing the way to take possession of the promised inheritance.—Again when we see around us that the Lord is daily bringing over large numbers from the enemies, who are laying down the weapons of their rebellion, and swearing allegiance to the king of heaven—that the church is advancing upon her enemies daily, and that every thing appears to indicate that she is shortly to make a grand and decisive march towards the promised land—we then begin to think that *her redemption draweth nigh.*

G.

FOREIGN MISSIONS.

NORTH AFRICA.

Mr. Bird made an exploring tour on the northern coast of Africa during the spring and summer of last year. He sailed from the island of Malta on the 9th of April, bound to Tripoli. After remaining there a few weeks he commenced his journey in a North Western direction towards Tunis. Our limits do not permit us to give very full extracts from his journal published in the Missionary Herald. The following are notices of a few days travel and of his arrival at Tunis.

June 23, 1829.—Rose at one o'clock and prepared for moving on. As we were leaving the fondok, the owner began to storm and rave at one of our company, and finally taking his animal by the bridle, would not let him proceed. All of us were likely to be detained on account of this single man; and from the fury manifested, it seemed as if we might soon see blows and blood. On inquiring into the ground of the difficulty, I found that our man either from his poverty or knavery, or from being acutely overcharged by the landlord, was disputing his bill. Impatient of the delay, I pressed forward among the disputants, and asked the landlord how great were his demands. He said five floose, a sum amounting, in money of the United States of America, to a fraction less than *one cent.* I paid the charge in full, and we were suffered to go on our way. Saw many remains of antiquity today, among which were an old castle called Kasr El Mnaret, with its cisterns; and a mile or two beyond it, a Roman bridge of 30 arches, all in ruins. Coming within about an hour of Hamamat, we quitted the road leading to that place, leaving the caravan and taking a direction more to the left, for Tunis. At dark halted at a village called Kermbalia. Here all the supper we could procure was a few eggs, and a little bread made for our special use, which through haste, like that of the Israelites at the real passover, was of course unleavened. Soon after our arrival, our company at the fondok was increased by a caravan from Tunis. The most respectable man among them addressed me in French, but finding we both understood the Arabic better, he sat down and conversed for some time. He was a merchant from Susa, to which place he was now returning. He had with him one of his brothers, and two or three Jews, who seemed to be in his employ. The brother, though of respectable appearance like himself, drank wine till he became intoxicated. The Jews were not of the most bigotted sort. We had a short conversation together on religion, in which they manifested a good degree of interest, though but little information.

2. Rose and set off in good spirits at two in the morning. The moon as usual shone bright, the air was cool but not cold, and travelling I found through custom had become altogether more easy. Besides, I was cheered at this moment with the prospect that my African fatigues and exposures, whatever they were, would this day be finished, and that before I slept, I should have the pleasure of receiving, for the first time since leaving Malta, some intelligence from my beloved family and brethren at that place. For a while I walked and conversed with my two companions, (all that now remained with me of the caravan,) on the comparative merits of Mohammedanism and Christianity. One of them was riding on his camel, and after listening awhile, stretched himself awkwardly upon the loading, and fell asleep. The other, whether from serious thought upon the subject, or from utter contempt of it, I know not, maintained through the whole a perfect gravity and silence.

From appearances at a distance, I expected to find the isthmus where we are now crossing, traversed by mountains, and the road steep and rough; but on the contrary, wherever we came, we found a smooth plain of considerable width stretching on before us. Keeping to the left of Solyman, as we had done in regard to Hamamat, we soon came in sight of cape Carthage, and the gulph, lake, and city of Tunis, passed the baths of Hamam Liff and the river Miliana, with its high stone bridge, and entered Tunis about half past ten. The American consul, Dr. H., and his lady received me kindly, setting apart for me a room in their own house, and adopting me for the time, as a member of their family.

WESTERN ASIA.

Extract from a letter from Messrs. Smith and Dwight at Constantinople on their way to Armenia.

Catholic ceremonies on Good-Friday.

In my letter to you from Smyrna, I alluded to some ceremonies we witnessed in the Catholic church, a more full description of which may not be unacceptable to you. Indeed, I feel that it is vastly important that the people of America should know precisely what Roman Catholicism is, in those countries where it has the most influence, and where there are not the same reasons for concealment, that exist in the United States. The day on which we visited the Catholic church in Smyrna was Good Friday. When we entered, the priests were chanting their prayer-books, sometimes in chorus, and sometimes with a single voice. On each side of the altar and behind it, black canopies were hung, which gave a sombre hue to the whole scene, and on them were painted different objects connected with the crucifixion of our Saviour. Six huge candles were burning upon the altar, and in front of it a large number more, arranged in the form of a pyramid. During the chanting, these lights were gradually put out, and when the last was extinguished, it was the signal for the boys to play their part in the farce. A number of them were stationed within the railing that encloses the altar, some with sticks, and others with a small instrument of wood, which, on being turned round, produced a crackling noise. These were simultaneously set in motion, so that we were really almost deafened. This kind of sport the boys seemed to like very much, and as if determined to keep up the concert, they could not be stopped, until two or three monks began to beat them soundly with rods. In this part of the ceremony the boys were supposed to be breaking Juda's bones, and thus to be taking vengeance on the traitor! They have kept their rattling machines going in the streets during the whole of Lent, but more especially during the last week. After this a Capuchin monk ascended the pulpit and preached a sermon, (if it may be dignified by that name,) partly in Latin and partly in Italian. It occupied more than an hour, and consisted chiefly in exclamation, exhortation, addresses to the virgin Mary, &c. During this exercise a large cross, with an image of our Saviour upon it, was brought out by a priest dressed in white, on each side of whom was a boy dressed also in white, each carrying a large lighted candle. After the preacher had addressed this image awhile, it was carried into the pulpit, when he held it up to the people, and afterwards kissed its feet, and sent it down again. After the sermon, a long procession was formed in the yard, which marched around and entered the front of the church. Each individual carried a candle burning in his hand, and every now and then came one completely covered with a kind of sack, made of dark cloth, with two holes in front for the eyes, and bearing a cross with an image upon it, or a picture of some scene connected with the crucifixion. In the rear were the priests, dressed in long flowing robes of white, ornamented with gold. Six of them bore a crimson canopy of damask silk, with a rich fringe and tassels, upon as many gilded poles, and under this, another priest, more richly dressed than the rest, carried the host, in a golden ark covered with fine green gauze. Before the host another priest carried a silver censer of burning incense. As they passed through the crowd, every body uncovered his head and kneeled, an act of homage to the host, which they worship as God. Thus they marched into the church. After a few more ceremonies the people dispersed.

As I witnessed these exhibitions I could not avoid asking myself, Is this the religion of the Bible—the *simplicity* of the Gospel? Does the Lord Jesus Christ prescribe these unmeaning ceremonies—these puppet shows—to be exhibited in his church? Surely it is all mockery in the sight of God! And those who thus delude the people, substituting, for the simple and intelligible terms of reconciliation which the Bible proposes, this senseless parade and mummery—how awful must be their account! Truly they are "*blind guides*" which "neither enter the kingdom of heaven themselves, nor suffer those that are entering to go in." The day following these ceremonies, the priests visited the different Catholic houses, and sprinkled them with holy water, for which they received pay from the deceived people. It is quite a harvest day with them. One of them came into a merchant's counting room, where he happened to be at the time, and sprinkled his water about, bearing an instrument for this purpose in one hand, and a bowl for money in the other.

SANDWICH ISLANDS.

It is customary for the missionaries to make annual reports of their operations to the Prudential Committee of the Board at Boston. Extracts from the Report of the mission at the Sandwich Islands are given in the last number of the Missionary Herald. We can present only a few short statements.

The work of translating and printing has been prosecuted with greater vigor, since our last report, than during any previous period. As the demand for books is increasing, and the press is made to yield essential aid towards our support, we feel ourselves called upon to urge forward this part of our work as far as our strength and means will allow. During the period under review, the following works have been printed and published,

	Copies.	*Pages.*
Hymns, (4th ed.)	10,000	650,000
Luke.	10,000	480,000
Spelling Book, (5th ed.)	20,000	160,000
Appendix to do.	21,000	168,000
Acts of the Apostles,	10,000	640,000
Tract from Ex. & Leviticus,	10,000	1,120,000
Do. from Genesis,	10,000	1,040,000
Extra sheet of Luke,	10,000	80,000
Do. of do.	3,000	30,000
Do. of Genesis,	10,000	80,000
	114,000	4,448,000

Other works are in a state of forwardness, and will soon be published, particularly a small spelling book for children. We consider the printing department of vital importance to the mission. The people have access to no books, except those which we put into their hands. Their knowledge must, therefore, be exceedingly limited, until the number of our books shall be greatly increased. We would urge our friends and patrons to afford increased aid in this department of our work.

Congregations, Serious Inquiry, and Admissions to the Church.

Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hilo, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished.

Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust, have been brought from darkness to light, and from the power of Satan unto God. The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	*Candidates.*	*Whole number admitted*
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hilo,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favor of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

Christian marriage is established by law, and has become general throughout the island. The number of marriages at the different stations during the period under review is 1317.

From the New-York Observer.

AMERICAN SEAMEN'S FRIEND SOCIETY.

And the value of Missions.

DETROIT, September 18, 1830.

Dear Brother—I wrote you from Buffalo, and sailed on the 4th in the Henry Clay, Capt. Norton, for Green Bay; an excellent boat and well managed throughout; a good number on board, all strangers to me. Distributed tracts, magazines, &c.

Sunday, 5th, in the afternoon, by order of the captain, the deck was neatly arranged, and the passengers invited to attend divine worship. The day was every way delightfully pleasant—on board all was stillness and quiet. The bell announced the hour, when the captain, mate, passengers and crew assembled under the awning, and were attentive listeners to God's truth. We used the new collection of hymns, which was spoken of in the highest terms.

I had a most blessed time at Mackinaw. They are but a handful on a little island, but their feelings are far from being circumscribed by its narrow limits or the wants of its scanty population. Their benevolent spirits seemed at once to leap out upon the waters and range the ocean in tender commisseration for the souls of seamen, as they have done on former occasions upon the land in view of the moral darkness and misery that prevails. I was informed that the demands upon their charity extended to almost all the benevolent objects of the day, and that they, a few, say a dozen families, with what the transient visitors had thrown into their box, have paid during the last year, to the several objects, *thirteen hundred dollars!!*

And yet this is missionary ground itself, where, till within a few years, the Gospel was never heard, although it was inhabited mostly by the same individuals who are now thus liberally casting into the treasury of the Lord. Who will longer say that missionaries are a dead weight on the societies that support them? Who will not rather say, send out more, and aid in doing it till every post on our frontier and in the land shall be fully supplied? After hearing what they had done, you may think I could not hold up my head and plead for more. I found however nothing to discourage, but every thing said *go on.*

I preached on the Sabbath, and just introduced the subject. A meeting was called for the next day, when that *little host* came together, heard a few remarks, formed a society, and raised in a short time a hundred and seventy-three dollars and thirty cents! for which you will receive a draft in a few days. The ladies were very active, and manifested their love to the sailors' cause by raising about sixty dollars of the above to constitute the Rev. Mr. Ferry a life director.

One old sailor, who had been nine years on the ocean and four on these waters, came to me with a dollar, saying that he longed to do something for the poor sailors, for he knew all their trials and temptations, and rejoiced to get hold of the Magazine, which tells how much is doing for them. "Oh," said he, "what a change! when I went to sea, there were no mariners' churches, no Bethels, no praying captains, no missionaries among them, no good boarding-houses, no bank to save their hard-earned wages—the crimps got it all; and often without any claims, I have seen them strip off the last jacket from a sailor, and turn him friendless into the street. On board too, there is nothing but cursing and swearing; but now, oh! to hear the song of praise would cheer my heart; could I but once get under the Bethel, or enter their church, could I but once unite in their song and prayer, I could die a thousand times blessed." You will put the donation above separate, viz: Thomas Gibson, $1.

RECOLLECTIONS OF THE REV. JOHN M. MASON, D. D.

He used to say, "There is no virtue in bearing a cross, if you make it, and fit it to your own back."

When erroneous opinions were rife among a people he thought it right to combat them; but he was wont to say, "that preachers should never give NEW knowledge of OLD errors, merely to refute them;" and "that there is no courage in fighting a dead enemy."

He attended the commencement of Yale College in New Haven, I think in the year 1808 or 1809, and at the house of William Leffingwell, Esq. became intimately acquainted with the Rev. Dr. Azel Backus, then of Bethlehem in Connecticut, and afterwards President of Hamilton College in New-York. Dr. Mason and Dr. Backus in the family were alternately laughing and crying in their social intercourse, at the pungent, sprightly, and tender anecdotes, with which they entertained one another, and all the guests of the family. Their meeting occasioned a lasting friendship. On this visit to New Haven, Dr. Mason delivered his famous sermon on the preaching of the gospel to the poor. It so happened that I sat next to Dr. Backus in church, during the delivery of it; and Dr. Backus, now and then smiling, but almost continually bathed in tears, insensibly kept pinching my thighs and my arms, to express his own feelings, and make me as susceptible of impressions from the sermon as himself. Had I not been quite a young man I should have pinched him in return and doubtless he would have been delighted, even with such an expression of emotion; for I never heard any discourse delivered with more effect than that. On Dr. Mason's return to New-York, he was asked what he found in Connecticut; and he replied, that "he had found one man, Azel Backus, who had a bushel of brains."

To a young infidel, who scoffed at Christianity because of the misconduct of some professors, Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then," said the Doctor, "don't you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power!"

At the table of a distinguished merchant of New York, a young British officer attempted to gain consequence by bringing the Doctor into collision with himself. Dr. Mason in a few words put all his arguments in favor of infidel liberality to flight. The officer, who was a member of the church of England, then attempted to cover his retreat, by raising a laugh; and said, "well, Dr., I believe the old adage is true—*the nearer the church, the farther from grace.*" "Aye, that may be," said Dr. Mason, "but you will please to remember, that I am a Dissenter."—*Philadelphian.*

WHAT THE PRESENT CRISIS DEMANDS.

Too commonly now, the character of religionist is merged in the character of statesman, or lawyer, or physician, or merchant, or tradesman, or even of man or woman of fashion. I blush while I speak of it, but it is true; this age beholds fashionable disciples of a *crucified Jesus.* All this must, we think, be altered. If religion be any thing, it is every thing. If the Bible be not a fable, it is meet that every other distinction of a Christian be merged in that of religionist. Our private history, the arrangements of our business, the discipline of our families, our intercourse with society, must show that we do really care very little about every thing else, if we can only promote the growth of vital piety in our own souls, and in the souls of those around us.

But to be somewhat more particular. New efforts are required of ministers of the gospel. The times seem to demand that our lives be much more laborious than formerly. We must labor more abundantly in preparation for the pulpit; we must preach more in season, and out of season; we must visit our people more frequently, and more religiously; we must exhort more fervently; and thus make our moral influence more universally, and more deeply felt, upon all classes, but specially upon the young. If it be said, that clergymen are, generally, as laborious as their health will admit, we may grant it; but still, we would ask, might they not frequently obtain better health? Every one of us, surely, might understand and obey the laws of his animal economy. If we would do this, then we should less frequently complain of ill health. Besides, who of us, with the firmest health, has ever accomplished half the labor of Baxter, or Payson, who were invalids through life?

It will be necessary that our efforts be more systematic. We act so much at random, that the labors of one day interfere with those of another, and thus much invaluable time is lost. Who that has had the least experience in the ministry, does not see to how much better purpose he would have lived had he resolutely set about doing one thing at a time, and doing that thing thoroughly. Should every one of us survey the field which God has placed before him, and begin now to direct those influences, which, ten years hence, will be called into operation; and should we thus labor year after year upon the best plan that prayerful consideration, will enable us to devise—would not our lives be spent to vastly better effect?

Again. The approaching crisis will demand a greater amount of intellectual vigor. The work will call for strong arms—and for very many of them. Ministers will find it necessary to devote themselves, more exclusively, to severe studies, to original thinking, and to every sort of discipline which may render the mind a more efficient instrument for swaying the opinions of men. Perhaps it will not be amiss to add, that the present state of society seems specially to demand of us, a more profound acquaintance with the evidences of revelation; of the various connexions which God has established between moral laws, and the laws of the universe about us; and a deep and intimate acquaintance with the unadulterated oracles of divine truth, if possible, in the languages in which they were originally written.

But more than any thing else, do we need improvement in personal piety, in the experience of religion in our own souls. We must approach nearer to the luminary, if we would reflect more of its light. Nothing but ardent love to God, and unshaken trust in his promises, will animate us amid the labors to which the necessities of the church will call us. In the absence of these, we have no reason to expect that the influences of the Holy Spirit will attend upon our efforts, without which, they would be as unable to excite a holy volition, as to create a world. When ministers of Christ thus labor for Christ, thus love Him, and thus trust in Him—then may we hope to see the blessings of the day of Pentecost descend upon our American churches.

But the principles which apply to a minister, apply, also, to every Christian man. I add then, secondly, the necessities of the church require new efforts of laymen. A religious man, every where, and at all times, must be a religionist.

It is necessary that Christians begin to use their property as stewards. The principles of the gospel must be carried into the business of our every day expenditure. We must sacrifice to Christ our love of pleasure, of ostentation, and of accumulation—or we must cease to pray "Thy kingdom come." I see men professing godliness, spending their property profusely, in obedience to all the calls of a world that knows not God; or else hoarding it up, with miserly avarice, to ruin the souls of the rising generation; but I confess, I do not see how they will answer for it "to the Judge of quick and dead."

2. The cause of Christ, requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic time the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where, preaching the word. Now we do not say, that you are required to be preachers: but we do say that religion requires you to consider the promotion of piety in the hearts of men, of more importance than any thing else. The management of the religious charities of the day belongs to you. It is now done principally by the clergy. Its tendency is to render them secular. It makes them men of executive energy, rather than of deep thought, and commanding eloquence. The cause would gain much by a division of labor. Brethren, you are called upon to come forward and relieve us from this service. But yet more—every man who knows the value of the soul, may speak of its value to his neighbor. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care of the body that perisheth. When this spirit shall have become universal—something will be done.

Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information? The intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you—why have you not rendered it a better instrument, to serve Him? Every christian, in such a country as this, ought to be a well informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety; and a life of closer communion with God. Your money and labors, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all, are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.—*Dr. Wayland's Sermon.*

THE SPIRIT OF A CHRISTIAN.

The following anecdote from the Memoir of Dr. Hopkins, just published, affords a fine illustration of the happiness produced by the display of a Christian spirit. If the infidel and the worldling would bring their principles to a test, let them ask themselves how Dr. Hopkins would have felt and acted in the case here stated, if he had been a disciple of their school.

The Rev. David Sanford, late pastor of the church in Medway, Mass. had at an early age received a liberal education. The intention of his parents was to prepare him for the ministry; but being destitute of religion when he arrived at manhood, his attention was directed to agriculture. As a farmer, he was located in the town of which Mr. Hopkins was the minister. They married sisters. But although thus nearly related, Mr. Sanford was a bitter opposer of the religion and preaching of his brother Hopkins. To him the preaching of Mr. Hopkins appeared contemptible and foolish; and on this ground he justified himself in giving only an occasional attendance on his ministry. But although he thus sought to justify his neglect of the instituted means of grace, his conscience was by no means easy. As an evidence of his state of mind at this time, and the rankling opposition of his heart, he afterwards mentioned, that while at work on his farm, on removing a log which had become embedded in the ground, his attention was directed to a number of very minute, and to him uncommon animalcules. After observing them for a moment, he thus expressed the rankling feelings of his heart: "Hopkins says that nothing was made in vain, and for what were you made?" At the same moment crushing them beneath his feet, he continued, "There, that is what you were made for." "Yes," said a voice within, which spoke the language of conscience, "they were made to show forth the enmity of your heart against God."

While thus indulging feelings of bitterness against the government of God, and for righteousness' sake, against his brother Hopkins, the settlement of an estate belonging to their wives' family, made it necessary for the brothers-in-law to have frequent intercourse with each other. At one of these meetings, Mr. Sanford indulged his rankling spirit, by endeavoring to irritate his brother Hopkins. At length he succeeded. Mr. Hopkins left his brother's house in anger. To Mr. Sanford, the irritation of Mr. Hopkins was a triumph. "There," said he to his wife, "there goes your saintly brother. He professes to be a Christian, and is always insisting upon the necessity of a change of heart; see what a heart he has exhibited." "And," said Mr. Sanford, when afterwards relating the circumstance, "I felt that I had triumphed, and that was to me a night of joy. I had gained an advantage; my foot was on the neck of brother Hopkins, and I was determined to keep it there." But next morning, Mr. Hopkins called upon his brother at an early hour. "I want to see your family together, brother Sanford." When the family had assembled, he proceeded: "Last evening I was angry; mine was not the spirit of the Gospel. I have done much to wound the cause of religion, and to prejudice you against it. I have had no sleep to-night, and I cannot hope to receive forgiveness of God, until I have asked your forgiveness. Brother, will you forgive me? and oh! do not form your opinion of religion from what you have seen of its influence in my example." "And," said Mr. Sanford, "as he left my house, his eye fell upon mine, and it pierced my heart. That placid look spoke of peace within, and of peace to which I was a stranger."

The conviction of an essential difference between his brother's affections and his own, which then fastened on the mind of Mr. Sanford, never left him, until he hoped that in a new and higher sense he could call his brother Hopkins, *brother.*

Soon after his conversion Mr. Sanford became a preacher of the Gospel, and was the instrument of great good to the people over whom he was settled. In one revival among them, more than a hundred, who gave evidence of a saving change, were united to his church.

In connection with the anecdote related above, the biographer of Dr. Hopkins, states that the occasion referred to was the last in which Dr. H. was ever known to exhibit an emotion of anger. More than thirty years afterwards, he mentioned to his successor in the ministry at Newport, that for more than thirty years he had not felt an angry emotion, and continued, "nor do I think it probable that I shall ever feel another." That sleepless night had made a durable impression on his mind.—*N. Y. Obs.*

[From the New-York Evangelist.]

SACRED MUSIC.

Mr. Editor—Is it not to be exceedingly regretted that no more interest is taken by Christians in the subject of sacred music? I am under the impression that formerly it was thought to be a desirable, if not a necessary part of religious worship—but of late I have seen very little effort made to promote this part of worship in any of our churches. It has therefore occured to me that Christians do not set a proper value upon this delightful part of the exercises of religious assemblies. To be able to sing praises unto God in an acceptable manner, ought we not to learn how to sing with the understanding? Or is that equally acceptable, which is offered to him from the knowledge and understanding which we have of psalmody, by the light of nature?

The following extract from the report of missionaries at the Sandwich Islands, (published in the Missionary Herald for last month) evidences that this subject is not passed by, in that recently dark and pagan land.

"Considerable efforts have been made to bring forward a choir of native singers; and for this purpose Mr. Bingham and Dr. Judd have met in rotation from 60 to 80 persons, two evenings in a week, at the large hall in Kaahumanu's house, built by Karaimoku. It requires lungs, patience, and perseverance, to train their rude voices to our music and psalmody; but we are encouraged to proceed, though we need the strength of an organ's bellows to carry it through, until we have better helps. We have tried to relieve the voice by the help of the bass-viol, and think it may be of some service; but a gamut and tunes set to words in language and printed would be a better auxiliary."

It would appear from the above extract, that these devoted pious missionaries attach no little importance to the singing of praises unto God with the spirit and understanding also. Amid their trials and abundant labors in the service of their Master, we cannot suppose that they would add to them by engaging in the ardous task of training the rude voices of those natives, to our psalmody, did they not see the glory of God in it. The noble efforts which these self-denying missionaries are making to teach the people, among whom they are laboring to sing the songs of Zion, according to the rules of psalmody, I think severely admonish Christians in our own Christian land, for doing so little to raise the standard of sacred music in our houses of worship.

I humbly hope that some of your correspondents will take up this subject in good earnest, without delay, that Christians may the better understand their duty in this matter.

W.

[From the New-York Evangelist.]

Mr. Editor—I am heartly pleased with the proposal, in your paper lately, to supply every apprentice in the United States with a Bible. Having spent several years in a mechanic's shop, I have had abundant evidence, *that the spiritual interests of apprentices are much neglected.* So little has been done for their moral improvement, that they have sometimes concluded, that no one cared for them; and this, by apparently closing against them the hope of distinction, has fitted them to indulge in gross immoralities. Every apprentice should be made to feel that virtuous and persevering industry will naturally lead to affluence and respectability. I trust the time *has come*, when "well-directed efforts will be presented for their good;" and that the proposed effort to supply them with a Bible, is but the commencement of these efforts.

Let the American Bible Society sanction the proposed efforts, and its accomplishment will speedily follow. Those towns which have supplied their destitute families can commence supplying their apprentices without delay. If the American Bible Society will give their sanction, by publicly announcing, that it is desirable to furnish every apprentice with a copy of the scriptures, the writer will furnish them $100 for this special object in the course of a year. He does not *now* possess this sum, but if the Lord preserves his health, HE WILL WORK FOR IT, and cheerfully transmit it.

A YOUNG MAN.

Union Theological Seminary.—A donation of $1000 has recently been made by a benevolent individual, to the Union Theological Seminary in Virginia, to be paid in annual instalments of $50 each. The interest only is to be expended.—*N. Y. Evan.*

AMERICAN EDUCATION SOCIETY.

Rooms, 52 Washington Street, Boston.

Interesting piece of History.

The minister of G. in Ohio is the Rev. Joseph Badger, the first missionary that ever visited the Western Reserve.

An agent of the American Education Society, thus writes respecting the venerable Pioneer of the cross of Christ.

"He is now seventy-three years old. I have been much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned, that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being inured to hardship and fatigue, in order to be qualified for missionary services. Such men are to be found on every part of missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier three years in the revolutionary war. He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means—having no way to obtain assistance, but by his own efforts. There were no Education Societies in those days. Still he pursued and acquired a Collegiate and a Theological Education. He was afterwards settled for fourteen years in Blandford, Massachusetts. On being dismissed from his people, he set his face to go into the "western wilderness." He arrived here in 1800; and after laboring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon to the Reserve. After labouring here among the white settlers three or four years longer, he went to Sandusky and spent four years as a missionary among the Wyandots. He then resumed his labors among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August after dark while riding in the woods away from any house, and the rain pouring down in torrents. The bear was at the foot of the tree, snapping his teeth much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has "camped" in the woods many a night, without shelter, and sometimes without fire.

Mr. B. formed the four first churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country: then there was no school—no minister—and only 1144 white inhabitants.—Now there is a flourishing College—8 incorporated academies, and many other select schools, besides numerous common schools—100 churches—not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has witnessed a large number of revivals—and among the subjects there are now five respectable ministers. I will add one more fact, though he lives upon a nominal salary of $150 per year and a pension of $96, yet he has since I have been here given an obligation of between $30 and $40, to the A. E. Society. I thought that these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate.

Self-denial.

An agent in New-Hampshire, writes: Indeed in some of the towns of Rockingham and Strafford, and those not a few, it would seem as if the highest point of self-denial and sacrifice had been attained in endeavoring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth $3000, gives $40 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles because they could not afford the expense of riding, have paid $8—and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts I cannot but consider the money raised here, though small in amount, *very precious.*

Increase of intellectual cultivation in Germany.—If the number of bookseller's shops is any proof of this, Germany has greatly improved within the last fifty years. In 1730, throughout the whole of that empire, there were only 283. There are now 327.—*Revue Encyclopedique for May 1830.*

Effect of Emancipation.—From 1780 to 1806, the population of Amsterdam was nine-tenths Christian, and the other tenth Jews. These last were excluded from every liberal profession, place of trust or honor. The criminals among them amounted to a ninth of their whole number. In 1806, some relaxation was made in the above laws—the population remained the same, but the number of criminals continued diminishing until 1811, when it was not more than one third. In 1811, they were completely emancipated, and the five following years, the criminals of this persuasion were only in the proportion of one twentieth of the whole number condemned—*Ib.*

How to kill Campbellism, or any other bad ism.—Do not fight against it in the pulpit.—Little was ever gained by preaching against error, much less by scolding and calling hard names. If you take this course the probability is you will misunderstand and misrepresent the error you contend against, and thus do more harm than good. This is usually the case with those who preach *against* other people. How would you drive darkness out of a close room? Would you fall to beating or scolding at the darkness, or would you be telling the inmates how dark it is, and enter into a long and noisy discussion about the consequences of living in a dark room? No, you would open the shutters and let in the light. Thus if you desire to drive error from the house of God, you must pour in the light of Divine truth. Exhibit a spirit of patience, meekness, and kindness, and cease fighting error to drive it out.

If Campbell's philosophy, or any other error, begins to prevail against the people to whom you preach, strive the more earnestly for a revival of religion, and the conversion of sinners. Instead of contending for the necessity of creeds, and arguing against Campbell's errors, strive to get the people to study and understand the word of God—get up prayer meetings in the church—bible classes for young people, and sunday schools for children, that like young Timothy, they may all know the Holy Scriptures from their childhood, which are able to make them wise unto salvation. Campbellism never infests churches where the life and power of religion is kept up. It was when the husbandman slept that the enemy sowed tares in his field, and it is in the sleepy do-nothing churches that mischief is found.—*Western Baptist.*

What shall I render unto the Lord for all his benefits towards me?

This is the spontaneous language of the pious heart, to which occasions sometimes give an emphasis, which can be felt but not expressed. Deliverance from sickness, from personal danger, and especially from the terrors of a guilty conscience, roused to anguish by a discovery of the demands and the penalty of God's law, is followed by an ebullition of grateful, admiring feelings, which swell the heart with desires to render again according to the benefits received. How shall favored redeemed man discharge this obligation? Let him, in the first place, cherish the feeling, by giving it appropriate expression, by praising the Lord at all times. Let him yield his personal services to his Maker. Let him declare the loving kindness of the Lord to his fellow creatures. Let him imitate his heavenly Father, by performing works of beneficence, and diffusing the knowledge of redemption by the blood of Christ. In how many ways at this interesting day, may the Christian express his affection for his Saviour! And how many dying regrets will that Christian be spared, who avails himself of every opportunity to do good unto all men, especially to them, who are of the household of faith.—*Christian Mirror.*

PREJUDICE.—The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Price:

"Prejudice may be compared to a misty morning in October. A man goes forth to an eminence, and he sees at the summit of a neighboring hill a figure, apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet—and perhaps, the person he had taken for a *monster*, proves to be his own brother."

A SABBATH FOR THE POOR.—We are most anxious to have the poor protected from the grievous oppression of having the seventh day added to their other six days of labor, though the sufferers themselves do not sufficiently see their own interests in this matter. If they did, they would, from policy as well as religious feeling, object to all work on the Lord's day, and so not only set an example, but impose a restraint also on their richer neighbors; for they may depend on it, that when once Sunday is become a day of work, it will go to the general toll, and there will be no additional wages. The laborer in the country will have to toil seven days instead of six for his miserable pittance of 9s. or 10s.; and then there will be more reason for complaining than ever, that there is an overstock of hands.—*London Times.*

SLAVERY.

TO ROBERT WICKLIFFE, ESQ.

NUMBER IV.

SIR—The effort in your address, to draw a line of distinction, between the slaveholder and the non-slaveholder, is most unfortunate for your cause. Let that topic be frequently discussed; let the line be clearly marked and parties arrayed on either side—and it is evident the numerous party will succeed. You cannot alarm the non-slaveholder with the intimation that slaveholders will remove to the South. The threat has no terrors for them. They may well reply "go and welcome—there will be more room for those who remain. You cannot take your rich lands with you; but *they will remain for us and our children.*" It is only by keeping out of sight, all such distinctions, and impressing the idea that we all have one common interest in getting rid of slavery, so soon as it is practicable and safe, that we can hope to reconcile men of every condition, with the continuance of slavery, while it is necessary; and with emancipation, whenever a way of emancipation is opened up.

Emancipation will be an up hill business whenever seriously attempted. Much sacrifice of personal care and much philanthropy will be required to do the work effectually.—Before we go about it, we should make up our minds to wage war against our own evil inclinations—and remember that he who obtains a victory over himself deserves more credit, than he who conquers a city. The difficulties of the work have induced our politicians hitherto to decline the undertaking in despair. You, among the rest, abandon not only all hope of success, but all desire of attempting any thing. Your plan of *dispersion* and *amalgamation* is a complete surrender of all governmental action on the subject—leaving the evil to be eradicated by ages of meritricious indulgences.

I pray you sir, bear with me while I give your project a passing notice.

1. As to the dispersion of the slave population throughout the states. Slavery is forever abolished in one half the states, and several others refuse to permit any more to be introduced within their limits. What room then is there for the least glimmering of hope, that those states will abandon their long settled policy, (the wisdom of which is proved by every day's experience) and introduce a principle which they detest? Slavery is prohibited by solemn compact in all our unsettled territories north and west of Ohio, Indiana, Illinois and Missouri—so that there is no country where our slaves can be dispersed beyond the present slaveholding states and territories. The idea then, of extending the slave region beyond its present limits is perfectly chimerical, and the amalgamation contemplated must be confined to that region.

2. Believing that the human family have all descended from a common parentage, I make no objection to the *philosophy* of amalgamation; nor will I quarrel with your *taste*—for, you know *de gustibus non disputandum.*—But I object to the morality of your plan, as tending to introduce a system, of which, vice, degradation, and misery, in their most disgusting and appalling forms, would be the inevitable consequences. As I am no prophet, I

do not undertake to predict what an over-ruling Providence may permit: but I am justified in saying, if your system *is* permitted to take place, it will be in WRATH and not in MERCY to us and our posterity. If then, we are to abandon our prejudices and amalgamate—let it not be by debasing ourselves, but by elevating them. Let them be first emancipated and left free to act for themselves; and then those who choose may amalgamate lawfully, without a violation of the principles of morality.

I freely acknowledge that, while I disapprove your scheme of emancipation, I have not been able to think of any other, which is free from difficulties and embarrasment. I agree that turning them loose among us would be a dangerous experiment, and should be resorted to only when every other has failed. I am inclined to the opinion, that whenever an emancipation law is passed, it should leave the existing generation in slavery, and provide only for those who are born afterwards. And such a law should not be passed, until there was a fair prospect of provision being made for colonizing those who became free, under the law, as they reached the proper age. Of course, I am not in favour of calling a convention at this time, unless driven to it by your *construction*. Passing from what should not be done, to the consideration of what ought to be attempted, my difficulties increase. How and where shall we colonize our slaves, when emancipated? The desires and prayers of the pious and benevolent have, for years been directed to Africa; and the delightful hope of seeing her injured sons returning to her bosom carrying with them the rich blessings of religion and civilization, has warmed the hearts and stimulated the exertions of thousands of our fellow-citizens of every faith and every condition in society. The founders of the American Colonization Society will be handed down to future ages among the benefactors of mankind. That they may go on and prosper beyond their most sanguine expectations, must be the wish of every benevolent mind—to that end, we should be importunate with congress; we should instruct our Senators and Representatives every year, to make the colony an affair of government, and yield it all the support it may need. But although the colony in Africa may and I trust will prove a blessing to both countries, it cannot do all that is needed. It cannot receive all or even the greater part of our increasing coloured population. Other outlets must be provided, if we intend to go about the work in earnest.

Various points within our own territories have been designated or thought of. But objections to each have been started, which our prejudices, or our fears, or our avarice have magnified into insurmountable obstacles.—The Arkansas territory has already scattered through it, a white population, who would not be inclined to amalgamation. And it is thought that a colony of free blacks there, might be dangerous neighbours to the States of Louisiana and Mississippi. Besides our Southern brethren are unwilling to yield up that fine country to the occupancy of free negroes.

Our territory beyond the Rocky Mountains is too distant to be seriously thought of for the purpose.—For women and children in any considerable numbers, to travel there by land, is almost physically impossible; and to go by sea would be equal to a voyage round the world.

The present policy of the government seems to be to concentrate the *Indians*, west of the Mississippi. The vacant territory between lake Michigan and the Mississippi and north of Indiana and Illinois remains. Might not that country or a part of it be appropriated for colonizing the free people of colour! At present it is almost entirely uninhabited, except by a few Indians; the avarice or the enterprise of the whites has not yet fastened on that region, slavery is never to be introduced within that latitude; a colony of free blacks there, would be powerless to do harm; cut off from the immediate contact of slaveholding neighbors, they would be in a good degree exempt from those jealousies which such a contract might produce; the South could have no fears, no special interest in opposing such a measure—it would be, in a good degree, an affair of the north. Their commerce and intercourse would be confined to the free states, principally with New-York by way of the Lakes. The north has always professed a willingness to aid in the great work of emancipation and colonization. One of her most distinguished statesmen proposed in Congress, to appropriate the public lands to that benevolent work. *The north* is too free and too strong to fear the result.

It has been supposed that the climate of that country is too cold. But much of it is in the same latitude with New York and the New England states, where there are now residing many thousand blacks. The black man is already acclimated to every region between Quebec and Cape Horn, and is capable of living comfortably any where within the temperate Zones. Those who are habituated to warm climates would probably experience at first some inconvenience. But those from the middle states would not feel the change more sensibly than the Carolinian who emigrates to Illinois. I think the objection to the climate would not be found very serious.

Would the people of colour be willing to remove to the territory in question? It is believed the government can induce them to flock there 'like doves to the windows' without much difficulty or expense. Let a mild paternal government be established there, by Congress, (of which a fundamental principle should be, that the difference of race or complexion shall never be the basis of a difference in civil or political rights,) and lands be given to the settlers. These two inducements, equal rights and lands to cultivate, are all that would be found necessary to establish a flourishing colony in a few years. The experiment is at least worth making. If it succeeded, the result would be most glorious; and if it failed we would at least have the consolation of knowing we had made an honest offer of a home and resting place to those oppressed and injured people.

This colony once established, and that in Africa being taken under the protection of our government, the states (each acting for herself) may then commence the work of gradual and prospective emancipation, on the condition of removal to one of the colonies. Under this plan it would be twenty or thirty years before the first persons born under the contemplated emancipation laws, would be of age to remove to the colonies. But they would in the interim be abundantly supplied with settlers by the present free population, and by voluntary emancipations.

PHILO C.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 20, 1830.

"A death-bed is a detector of the heart."

So it is sometimes. Not unfrequently it discovers to the sinner his self-deception and his awful danger, and awakens also a pungent sense of guilt and deserved wrath. Often too it exhibits to others the stupidity and calousness of the unrenewed heart. On this subject however, there prevails a great mistake. If a man meets death with composure or resignation, as it is sometimes called, it is considered a sure sign that he is *prepared* for the change, that awaits him. A moment's consideration however will show that this is not a proper criterion, by which to judge of a man's fitness to die. Many causes may operate to make an irreligious man calm, or dogged, or heroic in death. Hence criminals at their public executions usually exhibit an astonishing degree of firmness and composure. They are acting a part before the public. Or their fate is inevitable, and necessary submission is construed into resignation. And a philosophic Hume, blind to the future, may leave the world with Stoical apathy.—And others, with a phrenzied mind, may rush, uncalled, into the scenes of eternity.

"Blessed are the dead, *who die in the Lord*."

SUNDAY SCHOOL MEETING AT NEWARK N. J.

On the 3d inst. a meeting was held in Newark in behalf of the American Sunday School Union. The meeting was first addressed by the Rev. Mr. Baird, general Agent. He gave a brief account of the operations of the society. From him the audience were happy to learn that the undertaking of this society to establish Sabbath Schools in the valley of the Mississippi is hailed with delight by intelligent christians and patriots in the West. In proof of this fact the late meetings in Cincinnati, Lexington, Frankfort, and Louisville were cited. After Mr. Baird concluded, the Hon. Mr. Frelinghuysen, and the Rev. Messrs. Hamilton and Dickenson spoke in favour of the object and claims of the Society. A subscription of $400 was then raised, which was expected to be increased.

FREEMASONRY.—The Synod of Genesee, N. Y. on application of churches and Presbyteries for advice, after a deliberate and dispassionate examination of the subject, as they say, give it as their judgment that all the ministers and members of their churches should absolutely dissolve their connection with the institution of freemasonry and explicitly signify the same to their christian brethren.

CINCINNATI PRESBYTERY & CAMP-MEETING.

From the Cincinnati Christian Journal we learn that in connection with the autumnal meeting of this Presbytery there was held an interesting Camp-meeting. In his account of it, the editor says,—

"The congregation which was large manifested the utmost interest and profound attenteution. All appearance of levity seemed to be banished from every countenance. The attention of all present was entirely riveted upon the speaker, and all seemed to hear for eternity.

"During the meeting, 53 individuals, who professed to have found peace, and who after a thorough examination by the session, were admitted to the privileges of church membership. Among these were persons of all ages from the old man of 90 down to the child of 10 or 12. But far the greater part were young men and women in the vigor and bloom of youth This constitutes one of the most delightful features of modern revivals. God seems to be preparing his church for a great work, in thus causing so many young persons to consecrate themselves to his service, thus early in life. In the work of Sabbath-school instruction, Tract and Bible distribution, and Missionary effort, the Saviour is calling for willing hearts and strong hands. No christian can now be idle. Opportunity for doing good is amply provided, and woe be to that slothful servant who hides his "talent in a napkin."

PRACTICAL TEMPERANCE.

We are informed that a gentleman in Mercer county, within bounds of the New Providence congregation was enabled a few days since to raise a very large frame barn, where upward of fifty men were present, without using or having any distilled spirits. The neighbors cheerfully aided and performed more than an ordinary portion of work and retired in the evening well pleased with the example they had given of temperance.

We state these facts as an evidence of the great change of public sentiment upon the subject of drinking ardent spirits: from what we have heard upon this subject we have no doubt that this salutary example will extend its influence still farther in that county.

CHURCH IN LIBERIA.

The editor has the pleasure to acknowledge the receipt of fifty dollars to assist in building a Presbyterian Church in Liberia, collected by the Rev. Wm. L. Breckenridge, and contributed as follows—

By Mrs. Mary H. Breckenridge,	$10 0
Rev. William L. Breckenridge,	30 0
Mr. David A. Sayre,	10 0

The money has been forwarded by mail to Mr. Benjamin Brand, Richmond, Va.

PRINCETON COLLEGE.—The commencement in this college took place on the 29th ult. Twenty young gentlemen took their first degree, and sixteen alumni of the college were admitted to the second degree in the arts.

STUDY OF THE ENGLISH LANGUAGE.

It is often a matter of surprise and regret that our own language is so little studied in our schools and colleges. This neglect of the English language in our courses of education seems to arise from the presumption that every one will of course speak and write his own language with correctness if not with elegance and ease. But a little observation must at once convince us that this presumption is groundless and not true in fact. In most of our common schools *English grammar* is studied, and *Rhetoric* in the higher schools. But how is grammar *taught*? It is seldom *practica ly* taught at all. *Grammars* or *grammar books* are studied and committed to memory over and over again until the unintelligible jargon can be repeated with surprising fluency. Yet the pupil knows very little more about the proper construction of the language than before he saw a grammar. The use of studying grammar, like the use of good preaching, depends entirely on the *application*. The teacher should accustom his pupils to apply the rules of grammar to their every day conversation.—The rules however are most effectually brought into practical use in exercises of written composition. So of rhetoric also.

We have noticed a *remarkable* attention to this important branch of education in Mr. Fowle's third Report of his Female Monitorial School in Boston. Mr. Fowle is not thus particular in teaching the English language because he knows no other. He is acquainted with the ancient and several of the modern European languages. The editor's acquaintance with him first commenced several years ago at an accidental meeting, in a literary club in Boston. He is a self-made man. His industry and his regard for his mother tongue may be inferred from the following extract from his Report.

"In October, 1828, I reported that the number of *written* exercises, personally corrected by me the year preceeding, amounted to nearly fifteen thousand. The amount for the succeeding year, ending Oct. 21, 1829, was *twenty thousand four hundred and forty-two*. All these exercises were produced, neatly filed, at the end of each quarter; but, besides these, many were written and lost; many were not produced because the pupil had left school; and many, not worthy of reward, had been examined and condemned.—The teacher first marks the errors with red ink and gives back the exercise. It is then corrected by the pupil and returned to the teacher, who determines the number of merits to which it is entitled, and records it upon the exercise. The exercises therefore are vouchers of merit and are produced as such at the end of each quarter.—The tendency of this course to produce neatness in the exercises, and care in their preservation should not be overlooked. As these exercises are never corrected in school hours, it follows that the teacher has but little opportunity to study ease at home."

The Synod of Kentucky commenced its annual meeting at Frankfort on Wednesday last. Further particulars will be given hereafter.

SECULAR SUMMARY.

Small Pox.—Several malignant cases of this disease have lately appeared in Louisville. The municipal authorities have taken prompt and vigorous measures to arrest its further progress.

Religious Freedom.—The Venezulean government has determined to grant a free toleration of religion without distinction of sect.

CELEBRATION.—The *two hundredth* anniversary of the settlement of Boston, was celebrated on the 17th of September. A salute of 100 guns was fired at sunrise. At 8 o'clock the Mayor delivered an address at the city hall. Afterwards an oration was delivered at the Old South Church, by Mr. Quincy, President of the Harvard University, and a Poem by Charles Sprague. An Ode by Mr. Pierpont was sung.

Temperance emigration Company.—The president of the Alms House Temperance Society, in this city has submitted to the public a plan for furnishing and sending out to a healthy part of Ohio, Alabama, or Illinois, a company of voluntary adventurers, from the Alms House, who desire the means of earning an honest livelihood, instead of remaining a burden to the public.—*N. Y. Evan.*

Mrs. Monroe, the respected lady of the President, died on the 23d ult. She had been indisposed for some considerable time, but nothing serious was apprehended until within two or three days of her decease."

There are 192 newspapers published in the State of New-York, exclusive of religious papers. Twenty-seven of the number are published in the city of New-York.

Doctors Wainwright Wilson, and Milnor, are mentioned as the most prominent of the New-York Clergy, likely to succeed Bishop Hobart in the Episcopal office.

It is said that Sir walter Scott will realize for his interest, which is one half of the revised editions of the Waverlies, £60,000, and that Heath the engraver, will make £20,000 by illustrations.

About $230,000 worth of gold is said to have been received in Augusta, within the last nine months. Report says, Mr. Templeton Reid is coining and stamping, at his mint in Gainesville Ga. not less than $700 of this gold per day.

Carrol, of Carrollton, attained the full age of *ninety three* years on the 20th of the present month.

A tortoise, Testudo Ferox, measuring 3 feet from the bill to the end of the tail, 7 1-2 between the ends of the two forward flippers, was recently taken by Captain Ames, of a fishing smack, in Long Island Sound, off New-London. He weighed 1,050 lbs.

On the night of the 80th ult. fifteen houses were destroyed by fire in Jonesborough, Tennessee. The fire originated in a batter's shop and was the result, it is supposed of carelessness on the part of the proprietor of the shop.

Our water works.—So much is said and written on the subject of the wonderful supply of water to Philadelphia, that it would seem impossible to utter anything new about it. It may be interesting to readers at a distance, however, to state that the present pumps discharge into the Reservoirs *five and a half millions of gallons* of water every twenty-four hours, and the iron pipes now laid, measure 60 miles in length! Beat this any city in the world!—*Phila. Bulletin.*

Mr. Wm. Sutherland, of Washington city, was shot a few days since, within a short distance of his own house, by one of his neighbors, William Berry. The Jury retured a verdict of wilful murder.

The Hon. George Poindexter has been temporaily appointed by Governor Braden, of Mississippi, a senator in Congress, in the place of Robert H. Adams, deceased, until the next meeting of the Legislature.

FOREIGN.

The revolutionary spirit of France is spreading through the neighboring cities and kingdoms. Every European monarch, except William IV, trembles on his throne.—Where there is sufficient intelligence and virtue the people must virtually govern either under the form of a republic or a constitutional monarchy. The triumphs of civil liberty we consider as always favorable in the end to the advancement of true religion.—These movements in Europe and the recent conquest of Algiers by weakening the Roman Catholic and Mahomedan religion, open new facilities to protestant missionaries in Western Asia and in the North of Africa.

Piracy, slavery, and the demand of tribute from Christian nations are forever abolished in Tunis, Tripoli and Algiers.

It is stated as certain that the English cabinet has acknowledged the new King of France.

Disturbances, similar to those of Brussels, detailed below, have taken place at Louvain, Antwerp and Bruges.

The independence of the South American Republics is acknowledged by the new government of France; and economy in the expenditures of Public monies is recommended and promised.

Insurrection in Brussels.

The Couries des Pays Bas, [a Brussels paper] of the 27th of August, gives the following account of the commencement of the difculties:

"The Belgians of all classes have been for a length of time dissatisfied. Much displeasure was produced in the city of Brussels* on the 25th, by a publication in the official government paper of an article which spoke with emphasis of the happiness which all the Belgians enjoyed, and of the intoxications and rejoicings they are plunged into. This language was the more afflicting, as, for some days past the public exasperation had been violent, and given rise to much uneasiness respecting the disposition of the public mind. On that evening an immense crowd assembled at the theatre and a part of it took possession of the square of the Mint. At the conclusion of the play, numerous groups formed themselves, and proceeded towards the office of "Le National," a government paper. In a moment the windows were smashed, and it was attempted to burst open the door. A voice exclaimed, "Let us go to the house of Libry Bagnano;" [Libry is principal editor of the National.] At these words the crowd retraced its steps and went to the residence of Libry Bagnano. The multitude increased every moment. The windows were broken; the doors were burst in; all the furniture was demolished; the papers and books were torn, and thrown out of the window in tatters. Fortunately, Libry Bagnano was not found at home, by which his life was saved.—He afterwards paid a stable keeper 600 francs to take him to Antwerp. It was now 10 o'clock at night. The police wisely abstained from interfering, as its interference would have proved pernicious. They were told that they would be let alone if they did not interfere.

Towards midnight the crowd dispersed.—One group went to the Place Royal, preceded by a flag composed of the curtains of Libry Bagnano. The officer of that post came out, and asked what they wanted. The commander of the town came forward likewise. Nothing but confused cries were heard of "Liberty! Justice!" A soldier stepped out of the ranks, and with tears in his eyes supplicated those present to withdraw, saying, "for God's sake disperse, and spare us the disgrace of being obliged to shed any Belgian blood." These simple words produced more effect than the stoutest resistance would have done. Another group stopped before the Palace of Justice, and in a moment broke all the windows of the hall of the Court of Assize, with cries of "Down with Van Maanen! [the minister of justice] Long live De Potter!"—Shortly after, the General who commands the town proceeded to the Hotel de Ville, and the horse gendarmes commenced to patrol about in detachments. A more numerous crowd proceeded to the house of M. de Kuff, the Director of the Police. It was forcibly entered, and there, as at the residence of Libry, every thing was broken and destroyed; but there, likewise, not a single article was abstracted. One individual wanted to carry off the cloak of the Director of the Police, but he was trampled upon by the people, and the cloak itself was torn in a thousand fragments.

The crowd began now to assume a more serious and violent aspect, and ran with great noise towards the hotel of M. Van Maanen, situated in the Place du Petit Sablon.—When the people were before this residence, the exasperation seemed to have reached its highest pitch. The doors, being burst in, shortly afterwards gave free admittance to the multitude, who poured in with the cries of "Down with Van Maanen!" Furniture and effects of every description were demolished. The troops wished to restore order, but they were too feeble. They were attacked, disarmed, and obliged to retreat.—After this first explosion the multitude set fire to the building. The smoke appeared rapidly; the crowd rushed out and ranged itself round the hotel, and declared that it would not retire before the building was burnt down to its very foundation. The conflagration was complete; hardly a bit of wall remains standing of it. The people watched themselves to see it completely burnt, and would not allow the firemen to approach, but desired them exclusively to protect the adjoining buildings. The furniture of the hotel was piled up on the Place de Petit Sablon, where it was converted into a feu de joie. The trees of the garden, and those of the Place de Petit Sablon, were cut and sawed down, and used as barricadoes in the adjoining streets, to prevent the access of cavalry.

Towards five o'clock in the morning of the 26th, a battalion of Chasseurs and a battalion of Grenadiers spread themselves in companies through the streets where the agitation was greatest. It was in the Place du Sablon, where, about six o'clock in the morning, an officer ordered a platoon to fire, and where the struggle became bloody. Presently the wounded were seen being carried home. The troops traversed the streets, firing multiplied volleys; sometimes into the air, and sometimes on the crowd. This repeated firing of musketry resounded throughout the whole town, and spread consternation afar The houses were shut up, and the windows lined with women and curious people. The citizens, armed with guns and swords, taken in some instances by force from the shops of the gunsmiths, posted themselves at the corners of the streets. During the morning the fire of musketry continued almost uninterrupted. Blood flowed, and the resistance of the troops, by exasperating the public mind, had the effect of unnecessarily animating and prolonging the combat. There were incessant exclamations to the troops of "Retire! surrender! return to your barracks and promise not to fire again!" Unwilling at length any longer to shed the blood of their friends and brothers, they listened to the repeated admonitions. By degrees they were seen to slacken and cease their fire. From that moment the intenseness of the struggle abated. About ten o'clock the whole garrison of Brussels, consisting of gendarmes, troops of the line, and cavalry, drew up in the Place Royale, in front of the palace. They remained in this position for many hours, and different detachments from the neighboring posts in the country, continued to join them, till in the afternoon they amounted to about 3,000 men, but without artillery. Meanwhile the citizens formed themselves into a guard, and patrolled the city in every direction. In the afternoon a parley took place, and much to the tranquilizing of the people, the troops marched out and left the city to the citizens' guard, which was under arms to the number of 5,000. The tri-colored flag was flying on the Hotel de Ville. Order and quietness were then soon restored. The royal arms disappeared every where, with the orange cockades. The people caused them to be taken down, and not a single one is to be seen at the post-office, where the clerks were required to take them down themselves.

Soon after the king's troops had retreated to the Place Royale, a Proclamation was circulated and posted up by the Burgomaster and Regency announcing the abolition of the Monte, [a municipal tax on grain or meat which had been a principal cause of the irritation of the lower classes] and inviting all the citizens to take up arms to watch over the public safety.

After matters had become more tranquil the citizens made the following demands of the royal government, viz: 1. The complete execution of the Charter, given by the King at his accession. 2. The dismissal of the Minister of Justice, Van Maanen, and another member of the Cabinet, together with some of the city authorities. 3. The equal division of offices between the two nations, the Belgians and the Dutch. 4. The establishment of the chief tribunal of the nation in some frontier town.

A commission composed of the chief inhabitants of Brussels, headed by the commandment of the Guard, set out for the Hague with this demand. It was agreed that the King's troops who had increased to not less than 6,000 men out of the city, with 12 pieces of cannon remain where they are till the deputation returns. The troops in the city retain their position till the answer.—Great hopes were entertained of a speedy and satisfactory arrangement.

The number of killed during the commotion on the 25th and 26th, was only 14.

Note.—Brussels is the richest and gayest city of Brabant, and one of the most splendid in Europe.—It is distinguished for the number of its elegant mansions, belonging to noblemen, and for its public walks. Population in 1817, 99,000.

OBITUARY.

DIED, suddenly near Lancaster, Ohio, Maj. JOSEPH ROBB, a respectable citizen of this county.

On the 18th of August, at Wootten under Edge, Eng. the lady of the Rev. Rowland Hill. She was a constant companion of her reverend husband in his studies.

At Washington City, Mrs. Mary Orr, wife of the Rev. Isaac Orr, Secretary of the African Education Society.

TRANSYLVANIA UNIVERSITY.

LAW DEPARTMENT.

THE Lectures will commence on the 1st Monday in November and continue till the 1st of March. The Junior class will read Blackstone's Commentaries, (Chitty's edition,) and Kent's Commentaries as Text-Books, commencing with the former, the Senior Class will read, as Text-Books, Chitty's Pleading, Maddock's Chancery, and Cooper's Equity Pleading; commencing with Chitty and ending with Cooper. Select portions of other works will be read and lectured on, to make the course as ample as the time will admit. Examinations daily commencing at twelve o'clock and continuing as long as necessity may require. The students of either class may attend the examination of, and be lectured with, the class to which they do not belong, so as to have the benefit of the whole course. Ticket $20 specie or its equivalent.

DANIEL MAYES.

JOB PRINTING

EXECUTED AT THIS OFFICE.

POETRY.

From the Education Reporter.

Mr. Editor,—I remember reading when very young, '*We are seven.*" It was before I had either learned what good poetry was, and even before I knew whether there was such a thing as good poetry. I was pleased with it; it was something for me to *understand* and to *feel*. I have read other books since—but I have read nothing which rivals in simplicity the piece I have mentioned. Wordsworth has his eulogists—there are even men of refinement and cultviated taste who *dare* to praise him—but those who never read, "We are seven," hardly know what is meant, when it is said

"He hung his harp upon
Philosophy's pure shrine;
And, placed by *nature's* throne,
Composed each placid line."

It need not be said that he excels in simplicity, it is even more—it is very nature.—While, then, we are impressing upon our pupils the importance of forming a correct taste, and a simple and easy manner of expressing their thoughts, we should not find it useless perhaps to read to them, if "the Reporter" is "*read in schools*") Wordsworth's

WE ARE SEVEN.

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What can it *know* of death?—
I met a little cottage-girl;—
She was eight years old she said;
Her hair was thick with many a curl
That clustered round her head.

She had a rustic, woodland air,
And she was wildly clad;
Her eyes were fair, and very fair;—
Her beauty made me glad.
"Sisters and Brothers, little maid,
How many may you be?"
"How many? seven in all," she said,
And wondering, looked at me.

"And where are they? I pray you tell,"
She answered, "Seven are we,
"And two of us at Conway dwell,
"And two are gone to sea—
"Two of us in the church yard lie,
"My sister and my brother;—
"And in the church yard cottage, I
Dwell near them, with my mother."

"You say that two at Conway dwell,
And two are gone to sea—
Yet ye are seven! I pray you tell
Sweet maid how may this be?"
Then did the little girl reply,
"Seven boys and girls are we;
"Two of us in the church yard lie,
"Beneath the church yard tree."

"You run about—my little maid—
Your limbs they are alive;
If two are in the church yard laid
Then ye are only five."
"Their graves are green, they may be seen,"
The little maid replied,
"Twelve steps or more, from our door,
"And they are side by side.

"My stockings there I often knit,
"My 'kerchief there I hem,
"And on the ground I often sit—
"I sit and sing to them,
"And often, after sun set, Sir,
"When it is light and fair,
"I take my little porringer,
"And eat my supper there.

"The first that died was little Jane;
"In bed she moaning lay,
"Till God released her of her pain,
"And then she went away.
"So in the church yard she was laid,
"And all the summer day,
"Together round her grave we played,
"My Brother John and I.

And when the ground was white with snow,
"And I could run and slide,
"My Brother John was forced to go,
"And he lies by her side;"—
"How many are you then," said I,
"If they two are in Heaven?"
The little maiden did reply,
"O master, we are seven!"
"But *they are dead*, those two are dead,
"Their spirits are in Heaven!"
'Twas throwing words away; for still
The little maid would have her will
And said, "nay We are Seven!" M.

TEMPERANCE.

Notes appended to an Address on Intemperance, by the Rev. A. D. Eddy, pastor of the first Congregational Church in Canandagua.

(A.) An intelligent gentleman in one of the most respectable and virtuous villages of the country, informed me, that of the whole number of men, who had died within the circle of his immediate acquaintance for fifteen years past, more than two thirds had died in consequence of ardent spirits; while but few of them were supposed to die from such influence. The most respectable resident physician has made the same declaration.

(C.) Twelve young men, were associated in gaiety and dissipation. Indulgence in ardent spirits soon began to waste their health and cut short their lives. A few months ago but two remained. One was closing the eyes of the other. The solitary survivor standing alone over the early graves of his associates, was alarmed, and disclosed the history of their indulgence and death.

Information was lately received of fifteen other young men, who entered together upon the duties of life with flattering prospects, of whom twelve have already died, as drunkards, and the remaining three are last following in their steps.

(E.) The danger of distilling, vending and using ardent spirits is seldom considered.

A distiller recently examined the history of all those who had been engaged in making ardent spirits within the circle of his acquaintance (and there were many such:)—the result was, every man had become a drunkard, or more or less of his family had become so. I believe there was not an exception. This man at once abandoned the business of distilling.

A man with a superior farming establishment, a few years ago erected a distillery. He, and his wife, and his sons, and his daughters are all now alive, and all are drunkards, crowding the same dwelling with contentions and babblings and blasphemy.

"I will drink some," said an aged deacon, "for it does me good." "God was merciful, and he died, it is said, with an unblemished character: but six loathsome sons drank up his substance, with the leprosy in their forehead."

(L.) Two individuals engaged in the formation of a Temperance Society, called on an aged and respectable gentleman for his signature. He declined, saying, I have always drank ardent spirits, *temperately*, and probably I always shall. As they called upon others, they were met almost uniformly by objections drawn from the example of this respectable and temperate gentlemen. They returned to him and stated the effect of his example, while he was so temperate and justly esteemed. He replied, I will sign your constitution, and did so.

(J.) A number of young men having confessed their habits during a season of uncommon religious excitement. That they often repaired from the house of worship, and found no relief to their anxiety, until they had recourse to ardent spirits. The cases are extremely few in which hopeful conversion to God has proved genuine and permanent were indulgence in the use of ardent spirits was continued.

MISCELLANEOUS.

From the New-York Observer.

LETTERS FROM THE WEST.

Mackinaw.—If Quebec is the Gibraltar of North America, Mackinaw is only second in its physical character, and in its susceptibilities of improvement and strength, as a military post. It is a beautiful island, or great rock, 9 miles in circumference, planted in the middle of the strait of the same name, connecting Lake Huron and Lake Michigan—itself crowned with a cap 300 feet above the surrounding waters. This elevation was worked into a temporary fort the last war, now called fort Holmes, and is the place, to which, by incredible exertion, the British drew some cannon in a night up the rocky and almost perpendicular steep in the rear of the island, and the next morning surprised our fort below by demanding a surrender, which was unavoidable. The principal fort, and the one now kept in order, rests upon the brow of the rocky summit, 150 feet below the crown or cap, and the same number of feet above the water, and in such relation to the semicircular harbor, as to command it perfectly, together with the opposite strait. The harbor makes a crescent, apparently as perfect, as if it had been drawn by art—the tips of its horns being about three-fourths of a mile assunder. The town itself, for the most part, lies directly on the crescent, near the water's edge, and under the towering rock, which sustains the fort above. The harbor, town and fort, look with open and cheerful aspect rather towards the Huron waters—south-east—inviting or frowning, according as they are approached by friend or foe.

A little without the town, towards the east, as if depending on other protection than the guns of the fort, are the mission house, buildings and church, the former large and commodious, the latter, though small, yet elegant and imposing. The Catholic chapel, being more temporal in its character, has found a snugger place, more immediately under the thundering cannon. The island of Mackinaw is covered principally with forests. The shores are made of small pebbles, without a single particle of pulverised substance to cloud the transparent waters which dash upon them. So clear are the waters of these lakes, that a white napkin tied to a lead, and sunk thirty fathom beneath a smooth surface, will show itself as distinctly, as when three feet below.

The population of Mackinaw, with the garrison, is probably 6 to 700. The place itself is almost an incomparable beauty of nature, susceptible in the highest degree of being made one of art, and strange as it may seem, is actually one of morals.—Ten years ago it was said of Mackinaw, that the Chrtstian Sabbath had not got so far. Now it is a fit pattern to any place in our country for the cessation of all worldly business, and for keeping time to the church going-bell. In 1820, the Rev. Dr. Morse solemnized the first Sabbath, which the history of Mackinaw records, by assembling the people to hear the Gospel from his lips. In 1821, the Rev. Dr. Yates, sanctified the second by the same means. In 1822, the Rev. Mr. Ferry, the present incumbent and head of the missionary establishment, visited that place at the recommendation of Dr. Yates, but could not find a single soul to sympathise with him as a Christian. He could not say, "*Our* Father" in his public prayer, without fearing to offend God by incurring the guilt of hypocrisy. His soul was vexed for the abominations of the place. But God has crowned his labors with a distinguished and continued blessing. After laboring a year or two by his own private enterprise, the station was received under the patronage of the United Foreign Mission Society, and next, by agreement, at the dissolution of the former, under the care of the American Board of Commissioners for Foreign Missions. A prosperous school for Indian children and others has been established, commodious missionary buildings, and a beautiful church have been erected, and God has poured out his Spirit in a remarkable manner upon the whole community, and brought into his kingdom of all conditions, and many of the most influential people of the place, together with some of the traders of the North Western Territory. All are constrained to say, "It is the Lord's doing, and marvellous in our eyes." Who will despair of any place, when Mackinaw has been so changed? The Sabbath there is alike a day of holy solemnities, and God grant it may ever be so, and stand up a purifying example to all these wild and worse than pagan regions.

From the Luzerne Gleaner.

From the Desk of Poor Robert the Scribe.

If your children you'd command
Parents, keep a steady hand—

Our Parson used to say "Just as the twig is bent, the tree's inclined." And therefore every little fellow of us—rag, tag, and bobtail—used to be obliged to say our catechism every Saturday afternoon—And methinks I can trace the influence of the serious lessons in the conduct and opinions of every man who was brought up under the venerable pastor.

The government, as well as the education of children is a matter of the most momentous concern.

Mrs. Hasty is as good dispositioned a woman as you will find in an hundred, but she "don't keep a steady h nd" with her children. "Tommy," said she, "let that clock case alone." Tommy turned around, whistled for half a minute, and went to work at the clock again. "Tommy," said she angrily, "if you don't let that clock alone I certainly will whip you. I never did see such a boy (said the mother,) he don't mind a word I say." She continued her knitting, while Tom continued at the clock case till *over* it tumbled, and dashed the clock and case to pieces. The mother up with the tongs and knocked poor Tom sprawling among the ruins. Tom roared like Bedlam, and the kind woman took him in her lap—was sorry she had hurt him, but then he should learn to mind his mother, and giving him a piece of cake to stop his crying, picked up the ruins of the clock. What was the consequence? Why, Tom, who, with "a steady hand" to govern him, would have become a man of worth, turned out a hasty, ill natured villain.

My neighbour Softly, good woman, don't whip her poor dear children, however bad they may conduct, for they cry so loud and so long, she is afraid they will go into fits. Yet she keeps a rod hanging up over the mantel piece, threatening them every hour in the day.

Old Captain Testy swore his children should be well governed. So he laid by a good hickory, and for every offence thrashed his children till they were beaten into hardihood and shamelessness. When they appeared on the theatre of life, they were only fit for robbery and the whipping post.

How different was the government of my old friend Aimwell and his wife—If one corrected a child, the other never interferred. When the first ray of knowledge began to dawn in their infant minds, they commenced a steady course of proceeding.

They never directed what was improper to be done, or misunderstood; but so long as the child resisted through *temper*, they continued to persist until that temper yielded. A second whipping was rarely necessary. A steady hand—a mild but firm manner of issuing their commands, were always sure to produce obedience.—It was an invariable rule with them when they were in a passion, never to punish their children; never to promise to them the minutest thing without performing; and yet their children loved them most tenderly—wantoned and played their little gambols about them with the utmost freedom. If it was convenient they came to the table—if *not*, without a murmur they waited. They grew up patterns of filial obedience and affection, and added to society the most correct, useful and respectable members.

Listen to old Robert: Never strike a child while you are in anger. Never interfere with your husband or wife in the correction of a child in its presence. The parents must be united, or there is an end of government. Never make *light* promises to children of rewards or punishments; but scrupulously fulfil what you do promise. Begin early with your children—if the temper be high, break it while young—it may cost *you* and them a pang, but will save *you both* fifty afterwards—and then be steady in your government. Use the rod sparingly. It is better and easier to command from their love and respect than by *fear*. Keep these rules, and my word for it, your children will be a happiness to you while young, and an honor to you when they grow up.

ELEGANT EXTRACT.

"I have seen an end of all perfection."

I have seen a man in the glory of his day and the pride of his strength. He was built like the tall cedar that lifts its head above the forest trees; like the strong oak that strikes its roots deeply into the earth. He feared no danger—he felt no sickness. His mind was vigorous like his body; he was perplexed at no intricacy, he was daunted at no difficulty; into hidden things he searched, and what was crooked he made plain. He went forth fearlessly upon the face of the mighty deep; he surveyed the nations of the earth; he measured the distance of the stars, and called them by their names; he gloried in the extent of his knowledge, in the vigour of his understanding, and strove to search even into what the Almighty had concealed.—And when I looked on him I said, "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how expressive and amiable! in action how like an angel! in apprehension how like a god!"

I returned—his look was no more lofty nor his step proud; his broken frame was like some ruined tower; his hairs were white and scattered; and his eyes gazed vacantly upon what was around him. The vigour of his intellect was wasted, and of all that he had gained by study nothing remained. He feared when there was no danger, and when there was no sorrow he wept.—His memory was decayed and treacherous, and showed him only broken images that was departed. His house was to him, like a strange land, and his friends were counted as enemies; and he thought himself strong and healthful while his foot tottered on the verge of the grave. He said of his son—he is my brother; of his daughter—I know her not; and enquired what was his own name. And one who supported his steps, and ministered to his many wants, said to him, as I looked on the melancholy scene—"Let thine heart receive instruction, for thou hast seen an end of all earthly perfection."

I have seen a beautiful female treading the first stages of youth, and entering joyfully into the pleasures of life. The glance of her eye was variable and sweet, and and on her cheek trembled something like the first blush of the morning; her lips moved, and there was harmony—when she floated in the dance, her light form like the aspen seemed to move to every breeze.

I returned—but she was not in the dance—I sought her in the gay circle of her companions, but I found her not. Her eyes sparkled not there—the music of her voice was silent—she rejoiced on earth no more. I saw a train sable and slow paced, who bore slowly to an open grave, what was once animated and beautiful. They paused as they approached, and a voice broke the awful silence:—"Mingle ashes with ashes, and dust to its original dust. To the earth whence she was first taken, consign we the body of our sister." They covered her with the damp soil, and the cold clods of the valley—and the worm crowded into her silent abode. Yet one sad mourner lingered, to cast himself upon the grave, and as he wept he said: "There is no beauty or grace, or loveliness, that continueth in man: for this is the end of all glory and perfection."

I have seen an infant with a fair brow, and a frame like polished ivory. Its limbs were pliant in its sports—it rejoiced, and again it wept—but whether its glowing cheek dimpled with smiles, or its blue eye was brilliant with tears, still I said to my heart "It is beautiful." It was like the first pure blossom which some cherished plant has shot forth, whose cup is filled with a dew drop, and whose head reclines upon its parent stem.

I again saw this child when the lamp of reason first dawned in its mind. Its soul was gentle and peaceful—its eye sparkled with joy, as it looked round on this good and pleasant world. It ran swiftly in the ways of knowledge—it bowed its ear to instruction—it stood like a lamb before its teachers. It was not proud or envious, or stubborn, and it had never heard of the vices and vanities of the world. And when I looked upon it, I remembered that our Saviour said:—"Except ye become as little children, ye cannot enter into the kingdom of heaven."

But the scene was changed, and I saw a man whom the world called honorable: and many wated for his smiles. They pointed out the fields that were his, and talked of the silver and gold that he had gathered: they admired the stateliness of his domes, and extolled the honor of his family. And his heart answered secretly, "By my wisdom have I gotten all this," so he returned no thanks to God, neither did he fear or serve him. And as I passed along I heard the complaints of the labourers who had reaped down the fields, and the cries of the poor whose covering he had taken away—but the sound of feasting and revelry was in his apartments, and the unfed beggar came tottering from his door. But he considered not that the cries of the depressed were continually entering the ears of the Most High. And when I knew that this man was once the teachable child that I had loved—the beautiful infant I had gazed on with delight—I said in my bitterness—"I have seen an end of all perfection,"—and I laid my mouth in the dust.

A good man shall have what he needs, though not always what he thinks. Providence intends the supply of our necessities, not of our desires; he will satisfy our wants, but not our wantonness. When a thing is not needful a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us, may not be so beautiful at that time wherein we desire it, for every thing is beautiful in its season.—He that did not want God's kindness to renew him, shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working. Others live that have an interest only in common providence, but good men have providence cabineted in promise, and assured to them by a deed of covenant conveyance: he was a provider before, he hath made himself now your debtor. You might pray for his providential care before with a common faith, now with a more special expostulation.—For in his promise he hath given a good man the key of the chest of his providence, because it is the promise of this life and that which is to come: of this life, not to our desires, but necessities: of the life to come to both, wherein they shall have whatsoever they can want, and whatsoever they can desire.—*Charnock.*

The Pope's Bull.—This name, which is now applied exclusively to instruments issuing out of the Roman chancery, is derived from the seals which were appended to them being formerly of golden *bullion.* Bulls originally were not confined to the Popes alone, but were also issued by Emperors, Princes, Bishops, and great men, who, till the 13th century sometimes affixed seals of metal as well as of wax to edicts, charters, and other instruments, though they were equally called Bulls, whether they were sealed with one or the other. The Popes continue to the present day to affix metal or lead seals to their Bulls, and only when they wish to bestow any peculiar marks of favour and grace on sovereigns or princes, are seals of *bullion* (or gold) affixed.—The Bull of Pope Clement VII, conferring the title of *Defender of the Faith* on Henry VIII, had a seal of gold affixed to it. Bulls containing matters of grace or favour, were suspended by strings of *red* and *yellow* silk—but *denunciatory* and punitive Bulls were hung by hempen cords.

Levelling.—There are *two* ways of bringing mankind upon a *level.* One is by *raising* the whole human family to the dignity of free, virtuous, intelligent moral agents; the *other* is by *sinking* them all to a level with the beasts that perish. The *former* process is accomplished by inculcating the restraints of moral obligation: the result is the reign of equal and just laws. The *latter* process is accomplished by throwing off all divine and human restraints: the result is anarchy, confusion, and every evil work.—*Gen. of Tem.*

Surgical.—An important surgical operation for the removal of a cancer on the face, was performed on Mr. E. Merriam, of Northfield, on Friday last. Dr. Brigham, of this place was the operator. A part of the left cheek and all the lower lip was removed; commencing near the left angle of the mouth and running nearly to the prominent point of the cheek bone, thence down to the edge of the jaw. The facial artery was divided and secured by ligatures about half an inch from where it passes over the jaw. The edge of the jaw was then followed to the point of the chin, whence the knife was directed to the right angle of the mouth. A considerable portion of the lip and cheek had been destroyed by the cancer, which had made alarming progress within a week previous to the operation, and left no hope of life except its removal.—*Greenfield Gaz.*

Byron describing a conival party, said they were first silent, then talkey, then argumentative, then disputations, then unintelligible, then altogethery, then inarticulate, then —— drunk.

A Coffin has been appropriately defined "the "Cradle in which our second childhood is laid asleep"

Scratches in Horses.—This disorder or difficulty is too well known to all who own those noble animals, or deal in them, to need a particular description of it. The remedy is simple, safe, and certain, in all cases which have come to my knowledge, however inveterate. It is only to mix white lead and linseed oil in such proportions as will render the application convenient and I have never known more than two or three applications necessary, to effect a complete cure.—*Turf Reg.*

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY
OR PILGRIM'S MUSICAL COMPANION
bound in a superior style.

Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,
3d edition—enlarged,
FOR SALE AT THIS OFFICE.